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formation as to wash days: "We wash twice a week: on Monday and Wednesday, or on Wednesday and Saturday."

Many of the yards still had the threshing floor, reminiscent of Old Testament days. This could be located by a forlorn post which seemed to be serving no useful purpose. In the fall great quantities of drying wool hung from the clotheslines; and a little later the family piled in the yard the winter supply of wood from the forest.

The eaves of the house, deep as they were, sheltered such things as strings of drying peppers and ears of corn; milk utensils hung beneath them practically the year round; even the scythes and wooden hayforks found frequent lodging there. Storks nested in the trees and chimneys. With the coming of the warmer weather the sheep left their folds in the yards for the pastures, and the shepherd took with him his wattled shelter, which he moved on sleds across the grassy meadows.

In many yards a heavy, large-wheeled wagon stood near the primitive sheds for the animals and the ever-present strawstack. If the peasants were unusually superstitious, there would be dabs of blue paint on the wagon to keep the Evil Eye away. When the weather was nice there were usually children at play in the yard. Upon seeing a visitor they added their lusty shouts to the ominous barking of the dogs. They chased the dogs away from the gate by throwing sticks and stones at them, and at the same time warned the visitor to be on the alert. Far too often the dogs sneaked up behind to nip an ankle of the unsuspecting visitor.

The yards had few flowers, because chickens of a nondescript variety pecked freely throughout the premises. One or two scraggly trees, from which the children shook most of the fruit before it had time to ripen, stood in a corner wistfully seeking to give a touch of beauty to the scene. In the spring the blossoms of such trees made the village bright, but when the fruit and leaves were gone the bare, black skeletons of the trees fitted in only too well with the poverty and sternness of village life. Poor land, inefficiently tilled, contributed to this poverty. Although the peasants worked hard in their fields, they had little cash on hand after selling their crops and paying their debts. Home improvements were postponed from year to year but the hard work kept on just the same.

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369 443 back street. I do know that the inarticulate peasant woman who sat for hours crouched on the sidewalk wondered at the strange styles of women's clothing, and that the village man, in his wandering, coveted some glittering object in a shopwindow for his child. In the late afternoon as they went home, and during the days that followed, man and wife talked about this trip to market. For them it had been a shared adventure.

527 Other activities which the family members shared besides the tasks of home and field and the trip to market were the holidays. The traditional holidays were religious, while the ones most recently introduced were patriotic.

796 January sixth was *Malka Koleda,* or Little Christmas. Many Bulgarian villagers would tell you that Christ was really born on the day before Christmas, but his birth was not made known until the following day. For that reason, great emphasis was laid upon the celebration of Little Christmas, or Christmas Eve, with the meal on Christmas Eve as the most important part of the season's festivities.

● [609] Each time I spent Christmas in a Bulgarian village home I was deeply impressed with the simplicity and beauty of its symbolism. I was a foreigner and a Protestant nonbeliever. Bai Milush and his family received me as though I were one of their own large family. Carefully and patiently they explained to me each bit of ceremony and tradition and symbolism. Often a ceremony was repeated so I could photograph it. There was not a single appurtenance of the Western Christmas in the household; even the date was different, but the Christmas spirit meant more there than anywhere else I had ever been.

To commemorate Christ's birth in a manger, straw was laid on the floor and covered with a blanket which served as the tablecloth for the evening's repast. The whole family gathered around this blanket after an incense urn had been carried as a good luck symbol from the iconostas to each room of the house and to all of the animal stalls. Because the meal was late in starting, three of the smallest children had gone to sleep, one in a crib and the other two on a wooden bed. In order to get the meal under way without further formalities, the women passed hot, fiery *rakiya* (plum brandy) to each person and stood patiently until the single glass had been emptied

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691 involved, the trial is a big, important event, but the effect upon the village is slight. What does have an effect is the quarrel which leads to the lawsuit, but that is an internal and not an external matter.

THE "OUTSIDE WORLD" VISITS THE VILLAGE

609 369 1. THE MOUNTAIN AND THE MONASTERY. The "white-collar" people of Sofia are enthusiastic hikers. On sunny days, both winter and summer, they start out on an extended hike, usually in the direction of Vitosha, a majestic mountain which towers seven thousand feet above the Sofia plain. If very active, they climb to Hizha Aleko, the mountain hotel below the summit, there to spend the night. Or if interested only in a Sunday afternoon stroll of ten miles, they visit *God's Consecrated Spot on Vitosha,* a historic monastery from which they get a magnificent view of the Sofia plain, the city, and the Balkan peaks twenty miles to the north.

Dragalevtsy, hugging as it does a shoulder of the mountain, is on the main road leading from Sofia to the monastery (twenty minutes' walk above the village) and the mountain hotel far above the monastery. Dragalevtsy's taverns serve, therefore, as resting places for the weary, hungry, and thirsty trampers. Especially in Bai Penko's tavern is there mingling between the village "elite" (intelligentsia and richer peasants) and these Sofia visitors—"people of the world." The peasants laugh at the sight of the women dressed in winter in ski trousers or in shorts in summer. No one ever explains to the peasant that sport styles are extreme.

One evening in Bai Penko's tavern I was with a group of peasants who chortled when they saw a fat betrousered woman attempt unsuccessfully to get her loaded knapsack off. Turning to one of them I asked what he thought of such women, "Oh, we know what they are like," was the answer. When I pressed him further as to what he meant, he said: "They are the worst kind." Then I could not resist asking: "What would you do if your daughter came home dressed like that?" and the retort flared back, "Why, damn it, I'd kick her out of the house."

Estimates vary as to the number of *turisti,* as the Bulgarians call them, who pass through the village each year. Suffice it to say that on holidays and week ends there is a steady stream pouring through unless the weather is too forbidding. On August 28th, the Day of the Virgin, thousands flock to the monastery for the special services there as well as for the setting. Many of these hikers visit Dragalevtsy, whose square has been changed overnight into a lively market lined with temporary restaurants and a ramshackle merry-go-round.

369 The chief influence that these visitors have upon the villagers is to make them think that life in the city is as gay and carefree as the singing groups who

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Three or four lectures, dealing with topics related to the elevation of village life, are given each year by men from outside. Each government inspector from the various departments is required to visit the village once a year and some in the course of this visit take occasion to give an educational address to the people. I do not feel, however, that the peasants take a very vital interest in these talks unless they get into the realm of politics, always a fascinating subject.

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From the 15th of May until August 1st soldiers in training are encamped in and about Dragalevtsy, but it is only occasionally that they mingle with the young people of the village. Every year, however, three or four village girls become engaged to soldiers and subsequently upon marriage move elsewhere.

The outside world is also represented by a few salesmen and speculators in land and cattle, these numbering about fifteen a week. They transact their business with the interested party, perhaps break bread with him, and then go on their way.

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4. TELEPHONE, RADIO, LETTERS, PRINTED MATTER. There are two radios in the village, one belonging to the priest and the other standing in the window of the mayor's office to blare forth its music and messages to passersby in the main square. The first program I heard from the public radio was the aria, "My Heart at Thy Sweet Voice," from the opera *Samson and Delila* as played by an orchestra in Amsterdam, although music like this is soon turned off in preference to the folk-music periodically broadcast from the Sofia station.

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There is one telephone in the village in the office adjacent to the mayor's. There is great pomp about the use of this instrument since one pays two cents and receives a receipt of payment from the telephone operator. Making a telephone call is a serious affair, so serious, in fact, that few peasants ever do so.

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The post arrives around one o'clock each week-day afternoon, but there is little excitement attached to its coming, for not more than ten personal letters, usually for the intelligentsia, arrive daily for the whole village. A peasant family receives no more than one or two letters a year. Twenty newspapers and twenty magazines come each day for the 279 families. According to data furnished by 279 questionnaires, 21 families bought or received newspapers* to 257 who did not; and 7 families received magazines to 271 who did not. In both cases, 1 family failed to report.

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*Of these, 13 families received a daily newspaper daily; 2 received a daily paper twice a week; 1, once a week; and 5 received a weekly paper regularly.